Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES—NO. XII.

JOHN BURNETT, ESQ. OF SCOTLAND.

We select the following extracts from a well-written and interesting Memoir, by Professor Browne, of a gentleman, whose name may not be known to many of our readers, but who among other evidences of great worth and usefulness of character, especially of integrity as a merchant and enlarged benevolence, was the munificent founder of "Prizes for the two best essays on the Existence and Perfections of God." These prizes, probably among the most valuable ever assigned for such an object, were awarded, the first to the author of the memoir, one of the Professors of the University in Aberdeen; the second, to the Rev. Mr Sumner, since, if we mistake not, elevated to a Bishopric in England. The value of the first was surely worth contending for, being no less than *twelve hundred pounds sterling*, or nearly 5400 dollars. That of the second was £400.

John Burnett, Esq. was born in Aberdeen, in the year 1729. The month and day of his birth have not been ascertained. His father was an eminent merchant in that city, and gave his son a liberal education in the place of his nativity. Both his parents were of the Episcopal Communion, in which it is most probable that he was educated, as far as related to his religious instruction. In his younger days, it is certain that he attended divine worship in St Paul's Chapel, of Aberdeen, which is connected with the Church of England, and whose clergymen are in the orders of that church. On some religious points, however, as commonly professed by most Christian communities, he entertained, in more advanced years, certain doubts and scruples, nor could fully assent to the public standards of any particular communion. For this reason, during many years before his death, he ceased to attend public worship, because he supposed that such attendance implied an unqualified and complete assent to every tenet which was professed by the religious community in whose worship he joined; and he could never bear the idea of assuming the appearance of a profession, the reality of which was not sanctioned by his understanding and his heart. In this notion he seems to have resembled Milton, who abstained from public worship on account of his conceptions of Christianity, which he found realized in no Christian community or church, existing in his days. Perhaps, pure, primitive, vital Christianity is to be found only in the sacred scriptures, and no small degree of purification must probably take place, before its genuine form, with all its celestial features, can be restored to this earth.

Although this circumstance does infinite credit to Mr Burnett's integrity, his understanding seems, on this point, to have been misinformed. He appears not, at this period of his life, to have reflected on the general obligation, resting upon all men, to worship their Creator, both in public and in private, nor to have rightly distinguished between the fundamental articles of Christianity, and those points which are of subordinate importance; between those which are essential to its existence, and those which are, comparatively, less momentous. He seems not to have reflected on the truly judicious and divinely liberal sentiments of the Apostle Paul, on this, and other similar subjects. "Him, that is weak in the faith," says he, "receive ye, but not unto doubtful disputations. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He, that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy ghost. Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. Whatsoever is not of faith, is sin."

While he entertained this erroneous opinion, which was certainly on his part, most sincere, he seems to have fallen into one of those inconsistencies incident to the human character, even in its most amiable forms. He would not allow his servants to be absent from church, on any occasion, although he interfered not with their general adherence to any religious profession. Now, while he himself abstained from attendance on public worship, because he could not assent to all the tenets of any church, or sect whatever, it seems not to have occurred to him that any of his servants might, on the ground of conscientious scruples, have urged the same plea for his non-attendance.

Mr Burnett called his servants together, regularly, every Sunday evening, and read prayers to them. Although on some points, he had peculiar doubts, he was far from being a sceptic in regard to the grand doctrines of the Christian religion. By diligent reading, accurate examination, and serious reflection, he endeavored to acquire that information which he deemed to be of the highest importance to his present comfort, and to his eternal happiness. Nor were his pains unsuccessful. Some time before his death, he had obtained clearer and more satisfactory views of those doctrines, in regard to which he had experienced the greatest difficulties. If his life had been prolonged, he would, in all probability, have again joined in public worship. He was remarkable for his scrupulous observance of the Lord's day. On that day, during many years, he never opened any letters on business. This is, at least, a striking proof of the sincerity of his religious sentiments, whatever opinion may be entertained by some, of their enlargement. I cannot pretend to say how he could discover, before opening a letter, if it was on business, or on some subject connected with religion. He probably knew the hands of his correspondents.

Punctuality and integrity, in all his dealings, were prominent features of his character. He was, indeed considered as difficult and hard in making bargains. When, however, they produced greater advantage than he expected, or than he deemed to be fair and just profit, he returned, to his correspondents, as a gratuity, the surplusage of his honest computation. In this manner, during the course of his mercantile career, some thousand pounds were restored. When the question was put to him, if he thought that his correspondents would have treated him in the same manner, had the bargain been equally unfavorable, as it had been favorable to him; and, when the severity, which his father had experienced, was brought to his recollection; his reply uniformly was—"With the conduct of others I have nothing to do.—It is my duty to regulate my own by the rules of equity, as they appear to me."

This was an answer expressive of a great mind. It is, to me, a proof of the strength of his religious principles. For, these only could have dictated such sentiments and conduct. His affection for his relatives was also warm and constant. His humanity was expansive and vigorous, and particularly interested in the wants of the poor. During many years, he appropriated one or two hours every day, to the hearing of their cases, and to their relief. In this manner, he applied more than £300 yearly.

The biographer here gives an account of the liberal benefactions of Mr Burnett during his life time; and the large legacies bequeathed by him for religious and charitable objects. Among these, he particularly mentions the establishment of the fund for the two prizes, to which we have referred. From a part of the Memoir, which we have not room to quote, it appears probable, that the subjects prescribed for the Dissertations were suggested to Mr Burnett by his having been conversant in the earlier periods of his life with some—happily less frequently to be found at present than half a century ago,—who entertained and expressed Atheistical, or at least sceptical principles. Of such at that period, were not a few of the literati of Scotland, Hume, Adam Smith, and others. Mr Burnett's views of the importance of the subject may be inferred from the munificence of his foundation, which as far as we have learnt, has no parallel in similar bequests.

This accumulating fund is, forever, to be applied to its objects, at the end of every fortieth year. The accumulation of the first 25 years, if not less than £1600 is destined for Prizes to the authors of the two best Essays, on the subjects which he prescribed, and the following work discusses. Three fourths are assigned to the first, and one fourth to the second in merit. Whatever exceeds these sums, allotted to the Prizes, is to be added to the fund for the use of the poor of Aberdeen. What this fund may produce, in the course of a long period of years, it is impossible to determine. In all probability, it will amount to a very large sum.

His motives for founding his two Prizes can be collected only from the terms in which the foundation of them, and his other benevolent destinations are expressed. It can hardly be doubted that he was chiefly influenced by the strong impression, resting on his mind, of the high importance of the subjects proposed, and of the benefits likely to result, to mankind, from the comprehensive, and able discussion of them. This appears chiefly from what is expressed in his Deed of Settlement, in behalf of the poor of Aberdeen, and in his Provision for the Prizes, contained in the same deed. To these he subjoins the following sentences:—"And I make the above Destination, with an hearty desire to be sincerely thankful to the Providence of Almighty God, for having conferred upon me the power to do so; and with an humble hope that the same will, in some degree, be acceptable in his sight; and as becoming a disciple, and conformable to the precepts of the Holy Jesus, being intended for the relief of the distressed; and to promote a conviction of those truths, which are of the greatest consequence to mankind."

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The preceding narrative, and the quotations with which it is interspersed, evince the subject of it to have been a character of no ordinary stamp, in regard whether to his intellectual, or his moral qualities. Though assiduously occupied in business, he, nevertheless, directed his mind to the most important and noblest objects that can fix the attention of man. Though employed in merchandize, and attentive to its chief aim—the acquisition of wealth—he expanded his heart to the most numerous and comprehensive impressions of benevolence, and in the midst of an increasing fortune, was constantly mindful of the indigent; in the enjoyment of ease and comfort, felt for the distress of those who "had none to help them." Active in the discharge of the duties of his terrestial sphere, he raised his views to heaven, and, as the best preparation for its happiness, practised those virtues, in the completion of which this happiness must chiefly consist; made provision for the elucidation and extension of the fundamental principles of religion which comforts man by the prospects of eternity; and, as far as lay in his power, endeavored to soothe the earthly sorrows, and to supply the present necessities of his brethren.

Let those who pervert their power for the purposes of oppressive pride, or lavish their wealth in dissipation, in sensuality, in frivolous amusement, and in all that degrades the individual, and injures society; let such institute a fair comparison between themselves and Mr Burnett, and learn to acknowledge that, in spite of their ostentatious assumption, and ridiculous vanity, they sink into utter insignificance, and ought to be satisfied if they are allowed to pass, with silent contempt. As soon as their bodies are consigned to the grave, their names are either buried in oblivion—their most fortunate posthumous condition—or are mentioned with derision, or disgust. His is recorded, as that of the patron of exalted and salutary science, as the reliever of indigence, as the comforter of distress; and will be transmitted, with undiminished applause, to remote posterity. To him may be justly applied Pope's beautiful lines, in which he describes the character of the MAN OF ROSS.

We select the following paragraphs from Sir Thomas Browne's "Religion of a Physician," lately published in the third volume of Mr Young's Library of Old English Prose Writers. The sentiments appear not a little remarkable, when it is considered that the work was written in 1634, nearly two hundred years ago.

HELL.

Men commonly set forth the torments of hell by fire and the extremity of corporal afflictions, and describe hell in the same method that Mahomet doth heaven. This indeed makes a noise, and drums in popular ears. But if this be the terrible piece thereof, it is not worthy to stand in diameter with heaven, whose happiness consists in that part that is best able to comprehend it, that immortal essence, that translated divinity and colony of God, the soul. Surely, though we place hell under earth, the devil's walk and purlieu is about it. Men speak too popularly who place it in those flaming mountains, which to grosser apprehensions represent hell. The heart of man is the place the devils dwell in. I feel sometimes a hell within myself; Lucifer keeps his court in my breast; Legion is revived in me. There are as many hells, as Anaxagoras conceited worlds. There was more than one hell in Magdalene, when there were seven devils; for every devil is an hell unto himself; he holds enough of torture in his own "ubi," and needs not the misery of circumference to afflict him. And thus a distracted conscience here, is a shadow or introduction unto hell hereafter. Who can but pity the merciful intention of those hands that do destroy themselves? The devil, were it in his power, would do the like; which being impossible, his miseries are endless, and he suffers most in that attribute wherein he is impassible, his immortality.

I thank God, and with joy I mention it, I was never afraid of hell, nor never grew pale at the description of that place. I have so fixed my contemplations on heaven, that I have almost forgot the idea of hell, and am afraid rather to lose the joys of the one, than endure the misery of the other. To be deprived of them is a perfect hell, and needs, methinks, no addition to complete our afflictions. That terrible term hath never detained me from sin, nor do I owe any good action to the name thereof. I fear God, yet am not afraid of him; his mercies make me ashamed of my sins, before his judgments afraid thereof. These are the forced and secondary method of his wisdom, which he useth but as the last remedy, and upon provocation; a course rather to deter the wicked, than incite the virtuous to his worshp. I can hardly think there was ever any scared into heaven. They go the fairest way to heaven, that would serve God without a hell. Other mercenaries, that crouch unto him in fear of hell, though they term themselves the servants, are indeed but the slaves of the Almighty.

CHARITY.

But to return from philosophy to charity. I hold not so narrow a conceit of this virtue, as to conceive that to give alms, is only to be charitable, or think a piece of liberality can comprehend the total of charity. Divinity hath wisely divided the act thereof into many branches, and hath taught us, in this narrow way, many paths unto goodness. As many ways as we may do good, so many ways we may be charitable. There are infirmities, not only of body, but of soul and fortunes, which do require the merciful hand of our abilities. I cannot contemn a man for ignorance, but behold him with as much pity as I do Lazarus. It is no greater charity to clothe his body than apparel the nakedness of his soul. It is an honorable object to see the reasons of other men wear our liveries, and their borrowed understandings do homage to the bounty of ours. It is the cheapest way of beneficence, and like the natural charity of the sun, illuminates another without obscuring itself. To be reserved and caitiff in this part of goodness, is the sordidest piece of covetousness, and more contemptible than pecuniary avarice. To this, (as calling myself a scholar) I am obliged by the duty of my condition. I make not therefore my head a grave, but a treasury of knowledge. I intend no monopoly, but a community in learning. I study not for my own sake only, but for theirs that study not for themselves. I envy no man that knows more than myself, but pity them that know less. I instruct no man as an exercise of my knowledge, or with an intent rather to nourish and keep it alive in mine own head, than beget and propagate it in his; and in the midst of all my endeavors, there is but one thought that dejects me, that my acquired parts must perish with myself, nor can be legacied among my honored friends. I cannot fall out, or contemn a man for an error, or conceive why a difference in opinion should divide an affection; for controversies, disputes, and argumentations, both in philosophy and in divinity, if they meet with discreet and peaceable natures, do not infringe the laws of charity. In all disputes, so much as there is of passion, so much there is of nothing to the purpose; for then reason, like a bad hound, spends upon a false scent, and forsakes the question first started. And this is one reason why controversies are never determined; for though they be amply proposed, they are scarce at all handled, they do so swell with unnecessary digressions; and the parenthesis on the party is often as large as the main discourse upon the subject. The foundations of religion are already established, and the principles of salvation subscribed unto by all; there remain not many controversies worth a passion, and yet never any disputed without, not only in divinity, but inferior arts.

TRINITARIAN PROOF TEXTS EXPLAINED.

We take the following explanations from Spark's Letters on the Episcopal Church.

Trinitarians argue, that certain texts of scripture assign to Christ the *attributes* of the Deity, and hence they infer, that he is God.

To prove his *omniscience* they quote Matt. xi. 27. "All things are delivered unto me of my father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It is unaccountable, that this text should be cited to prove that Christ has infinite knowledge *in himself*, when it is said in so many words, that "*all things are delivered* unto him of the Father." Whoever attends to the context will find *all things* here to relate to the gospel dispensation; but to whatever this phrase may relate, it is used in reference to a knowledge, which Christ did not possess of himself but which he had received from the Father.

John ii. 24. "He knew all men; and needed not that any should testify of man; for he knew what was in man."

The same divine wisdom, by which he was aided in teaching so perfect a religion to mankind, enabled him also, as a necessary prerequisite, to have a most intimate knowledge of human nature. Whence he derived this knowledge, he tells us in another place; for he says, "My Father hath taught me," and also, "My doctrine is not mine, but his that sent me." He consequently received this knowledge of men from the Father. Let such, as do not believe this knowledge to have been *derived*, answer the question, how a being, who already possessed infinite knowledge, could be *taught*?

John xxi. 17, "Lord thou knowest all things."—So also it is said in another place of Christians in general. 1 John ii 29. "Ye have an unction from the Holy One, and *ye know all things*." It is evident, therefore, if from this text you infer the omniscience of the Lord Jesus, you must from others infer the same of all Christians.

The *omnipotence* of Christ is supposed to be proved from Phil. iii. 21. "Who shall change our vile body, that it shall be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Does this text imply any power which could not be derived? We are told in another part of scripture, 2 Cor. iv. 14. "that *he* which raised up the Lord Jesus, shall raise us up also *by* Jesus."

Hence, whatever change shall be produced in us by the Lord Jesus, he can only act by the same power by which he is raised. And in regard to his "subduing all things unto himself." "it is manifest that *he is excepted*, which did put all things under him." 1 Cor. xv. 27.

One short declaration of Christ, it would seem, ought to be enough to stop any further inquiry into the origin of his power. He has said, "*I can of mine own self do nothing.*' Why then should we go about to prove a directly contrary position, that he *can of himself* do many things? Suppose he had power to create worlds; how small a portion of omnipotence would be such a power? "He hath authority to execute judgment;" but does he possess this authority in himself? No; "*the Father hath given it to him.*" John v. 27. He is "to be the judge of the quick, and the dead." By his own authority? No; he has been *ordained of God* to this office. Acts x. 42. In almost every instance, where uncommon power is ascribed to Christ, it is mentioned as coming from the Father. And it may be stated with confidence, that in all the texts of scripture, in which Christ is represented as possessing a high degree of power or knowledge, these possessions are either referred immediately to God, as a distinct being from Christ, or may be considered as proceeding from him, without any violation of the natural construction, and obvious meaning of the language.

Jesus is supposed to be *omnipresent*, because he told his disciples, "where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. "And, lo, I am with you alway, even unto the end of the world." xxviii. 20 The presence of Christ mentioned here, cannot be his *personal* presence, because we know he ascended up into heaven. He promises that wherever his followers shall be gathered together in his name, or for religious purposes, their prayers and services shall be accompanied with all the good effects, which could flow from them, if he were present, or which his religion is calculated to produce. He was with his disciples in the miraculous powers which they possessed, "till the end of the world," that is, till the *end of the age*, or of the Jewish polity. During this period he aided them by the comforter, which he had promised. This was the apostolic age, after which, miracles and supernatural powers ceased. But if you take these texts in their most extended literal sense, a sense in which they are received by very few critics, the most you can infer from them is, that Christ has the power of knowing, of aiding by his influences, and of conferring blessings on his followers. This is very far from proving him to be present throughout the universe.

CONNEXION OF MORALITY WITH RELIGION.

We copy the following remarks from a sermon preached recently at Harvard, by Rev. Mr Gilbert, of that town, and published by request of his people.

I maintain that no man can be a true Christian who does not uniformly practise the moral virtues. If I see one whose habitual conduct is in opposition to these virtues, I feel justified in believing, although his whole life be spent in acts of piety, that he has not taken his lesson in the school of Christ. On the other hand, I would have something besides an external morality. It is by this alone, indeed, that we are to judge of character, for the discerning of the intents of the heart is the exclusive prerogative of Omniscence; but something besides outward rectitude is necessary. And the morality, which I would urge upon your attention, is that broad and perfect rule of duty, imprinted on the heart and illustrated and sanctioned by the Son of God; and which guarantees to our fellow men a warm and deep affection, and to our heavenly Father a constant, pure, and fervent affection—a morality, whose influence penetrates beyond the surface, and sways every intellectual energy. It is something more exalted and holy than the polished exterior of the Pharisee. The offspring of heaven is celestial in its nature and resemblances. It controls the hidden springs of feeling and action. It restrains the passions, regulates the temper, purifies the motives, and produces throughout the whole character a gradual, but constant progression in excellence. Its fruits only are discernible by mortal eyes. The tree has its roots bedded in the unseen regions of the heart. It exerts a salutary influence in social intercourse, and gives light and guidance in every relation and condition of life. It reduces to harmony the discordant elements of the mind, fixes the thoughts in cheerful communion with the Father, in devout meditations on the beauty and order of his government, and the excellences of his character, and generates in the soul bright hopes and visions of immortality.

Such is the beautiful morality of Jesus of Nazareth. This he came into the world to implant in every human bosom; and for the diffusion and establishment of which he endured toil, and reproach, and ignominy, and death. But what a poor requital has our Master received for his disinterestedness and love—for some, in these days of degeneracy, hesitate not to cast scorn upon that sublime morality, to introduce which its author laid down his life! to pronounce those works, which formed the subject matter of the first sermon preached under the new dispensation—to pronounce those works, inculated upon us by all the motives of time and eternity, "filthy rags!" And for the preaching and hearing such a morality, my friends, has the christian character been denied us;

and the very name, which characterises us as a body, has been held up to the ignorant and timid under the most odious caricatures which art or malignity could devise. But let no unkind reproaches deter us from the habitual practice of that high-toned morality, which exalts the religion of Jesus above every other religion in the world, and proves its divinity. And if in the defence and practice of this morality we are called to a life of self-sacrifice, or to endure the scorn of those who deem themselves better and more holy than we, let us not be discouraged; but let us be sustained by the reflection, that he, who brought this religion from heaven, endured all this and more than this before us; that he, like our despised faith, was once loaded with ignominy and scorn; but he triumphed over all, and has given us the assurance, that the simple religion which he has given us "shall ultimately rise in triumph, as it is now cast down in shame."

[For the Christian Register.]

MR BURTON'S LECTURES.

MR EDITOR,—Will you allow me to say that I was much pleased with a Lecture, introductory to a course, on the "Philosophy of Evil," which I heard Rev. Warren Burton deliver last Saturday evening at Chauncy Hall; and also that the topics he announced for discussion in subsequent lectures, deserve, in my opinion, the attention of the community. They were such as these;—The particular constitution of things from which physical evil arises; The uses of physical evil, from a right view of which it will appear to be one of the most important contrivances in nature—the beautifully adapted means by which the Creator effects the most glorious ends; The particular constitution of things whence it comes that mankind so yield to appetite and passion, thereby marring their own happiness and that of others; The natural remedies for those evils, or those which appear from an examination of the principles of human nature and its circumstances; The miraculous remedies of human evil, or those dispensations of the Creator recorded in the scriptures; An attempt to show on philosophical principles the probable constitution and character of the first parents of mankind—what was meant by the garden of Eden—why they were placed in it—and how it happened that sin entered the world; Then the philosophy of worship, of idolatry, of the flood, of the Mosiac economy, of Christianity, &c. &c.

I am unable to predict how satisfactorily these interesting subjects will be treated; but Mr Burton's introductory lecture,—that part of it especially which related to the *changeableness* of matter and its connexion with the evils we suffer, and God's wisdom and goodness,—has made me desirous to attend the whole course. J. S. M.

[For the Christian Register.]

SIR THOMAS BROWNE.

MR EDITOR,—I have looked over, with great pleasure, the third volume of Mr Young's "Library of Old English Prose Writers." It consists of very judicious and admirable selections from the works of Sir Thomas Browne. The Religio Medici, or the Religion of a Physician; the Hydriotaphia, or Urn-Burial; and the Letter to a Friend on the death of his intimate Friend, are republished entire, "without omission or variation;" and a few extracts are given from the "Enquiries into Vulgar and Common Errors," enough to afford the reader "some idea of that singular work." To those, who are acquainted with the writings of Browne, it will be unnecessary to say, that this is a most interesting volume. He is one of the noblest and best of the illustrious writers of the sixteenth century,—abounding in richness of thought, given in a diction for the most part powerful and distinguished by its expressiveness, though sometimes encumbered with a laborious stiffness. It is well and truly said of him, that he "ennobles and consecrates whatever he touches. He makes us feel that magnitude is not necessary to venerableness,—for in his works, things which before appeared insignificant impress us with an awful grandeur. He perceives the high attributes of the smallest things, the antiquity, and the consecration which they share with the mightiest, and renders an urn or a pyramid equal to the mind. His power, like that of death, levels distinctions; for he looks into the soul of things, instead of contemplating merely their external forms." His "Christian Morals" is a work full of beautiful wisdom, finely expressed; and I should have been glad to have seen some extracts from it in the volume of which I have here spoken. It is to be hoped, that this volume, as well as the others in Mr Young's series, in each of which he has shown an excellent judgment and taste in making selections, will be favorably received, and that he will find encouragement to proceed far in the rich field that is open before him. A. B.

[For the Christian Register.]

QUERIES.

MR EDITOR,—If I was called to preach to a colony of Greeks, and they required me to read the New Testament in public, which text ought I, in conscience and moral honesty to read,—Griesbach's, or the one used by King James's translators?—If called to read the New Testament to an English colony, which translation ought I, in conscience and moral honesty to read,—an acknowledged representation of Griesbach's Greek text, or a representation of King James's Greek text?—Are the demands of conscience and moral honesty conventional? May their requisitions be deferred to "a more convenient season?"

An answer, Mr Editor, to the above would greatly oblige some inquirers. B.

We shall be happy if our correspondent will answer these questions himself through the columns of our paper. *Ed. Reg.*

CHRISTIAN REGISTER.

BOSTON, DECEMBER 24, 1831.

CHRISTMAS DAY.

The season usually appropriated to the celebration of the nativity of our Lord, occurring this year on the Sunday, will doubtless be noticed on the morrow in many churches and by many denominations of our fellow-Christians, who for various reasons do not think proper to observe it as a distinct and peculiar festival. The event itself furnishes a rich variety of important, interesting and copious subjects, appropriate to all times. The coming of Jesus Christ and the miracles with which it was attended; the origin, evidence, and progress of his religion; its holy doctrine, its perfect law, its enlightening and purifying power; its influences upon personal, domestic and social happiness; upon nations as well as men; above all, the peace it brings us from God, the pardon it offers to the penitent, the solace to the mourner, the salvation it reveals, and the immortal hopes it inspires—these and innumerable kindred topics, fruitful of instruction, should be the themes of the pulpit and the meditation of every grateful Christian.

If so glorious be the event, and so abundant the themes for improving it, why then, it has been asked, should it not be universally celebrated? "Why," says the Episcopalian, or the Catholic, "do not you Congregationalists observe it as well as we?" The answer has often been given, and we think it sufficient. First, there is no authority for such a festival; and, secondly, there is no need of it. It is neither of divine command, nor by injunction from Christ himself, or his apostles; nor is it sanctioned by the usage of the primitive church. So far from this,—the precise day and even the month of our Lord's birth is extremely uncertain. It has been assigned by different writers to very different seasons of the year; to September and October, and, as an ecclesiastical writer informs us, even to May. It was not observed, at least it was not prescribed as a festival, till full four hundred years after the death of Christ; and in tracing its origin, Sir Isaac Newton remarks, that "Julius Cæsar, the Roman Emperor," who flourished somewhat more than half a century before the birth of Christ, "established a festival on the 25th of December, being the winter solstice, and regarded by the heathens as the birth-day of the sun; that on that day it was usual to *decorate their altars and temples with ivy, and other plants of a durable green;* that these heathen, long after the Christian era, delighting in these festivals, and reluctant to resign their accustomed pleasures—therefore, St Gregory, to facilitate their conversion to Christianity, instituted the annual festivals to the Saints and Martyrs. And hence it came to pass," continues this great writer, "that for exploding the festivals of the heathen, the principal festivals of the Christians succeeded in their stead, as *the keeping of Christmas*, with ivy, feasting, play and sports, in the room of the Bacchanalia and Saturnalia."

So much for the *origin* of Christmas. Respecting its use or necessity, without here adverting to the mischievous effects inseparable from the multiplication of festivals or holidays in any community, we shall only remark,—that the Christian does not need a particular day for the celebration of his Saviour's birth. Every Sunday is to him a Christmas. And the coming of a Saviour and the blessings of his religion to the world will be gratefully remembered by him every day that he lives. As he blesses God every morning for the light of the natural sun, he will with yet heartier gratitude praise Him for the sun of righteousness, which brings hope and gladness to his soul.

TRUE GREATNESS.

"The noblest title that any man can obtain, is that of being the benefactor of mankind, and the friend of God." This sentence is borrowed from the interesting memoir of John Burnett, by Professor Browne, part of which we have copied for the Biographical Notices of this day. Mr Burnett was actively engaged both in commercial and agricultural pursuits; and is honorably mentioned by his Biographer not only as a liberal benefactor to the community in which he lived, and to the world by his generous and permanent charitable foundations, but by what will often be found far more difficult, and therefore rarer virtues.—strict punctuality and probity in all his dealings; by high-minded integrity, united with clearness of judgment, and sustained, as it was founded, in religious principle. In this view his Memoir presents a valuable example to a busy, enterprising people like our own.

We do not doubt, that common honesty, as the phrase is usually understood, is a prevailing virtue in our commercial community. The want of it would not be tolerated, and policy not less than principle demands it. But the high-minded integrity, ascribed to the subject of this memoir, which scorns a meanness, and feels a stain as a wound, and refuses to take advantage of doubtful maxims and practices, though sanctioned by the many, and even by the few who are counted the excellent and the honorable—and all this from a deep-rooted piety, as well as from regard to the changing rules of a conventual morality—this, we believe, is a virtue rare as it is novel. "It is better," says Browne, "than the praise of genius." It is the offspring, we add, of true religion. It argues, though we do not say it demands, a vigorous understanding, clear and enlarged perceptions of a man's true interest; and will generally be found in that union of moral and intellectual excellence, which the Poet must have meant, for if he did not, his line is false,

"An honest man 's the noblest work of God."

Mr Burnett by his munificent foundations for Prize Essays on the "Being and Perfections of God" has provided, as may be seen, for the production, every fortieth year, of a standard work on these great fundamental subjects.

RIOTS IN BRISTOL.

Under our news head we give an account of the alarming riots in Bristol in England, occasioned by the exasperation of the populace at the failure of the Reform Bill. We do not, as many persons appear to do, consider the riots in Great Britain, however much to be lamented, as indications of an approaching revolution in that country. The great body of the people, both reformers and anti-reformers, including almost all the property and intelligence of the kingdom, are opposed to all measures of violence, and are anxious to support the government and to maintain quiet and good order in the country. The rioters are confined to the most ignorant and degraded of the populace. The rejection of the Reform Bill and hostility to Sir Charles Wetherell were mere pretexts with these wretches for their violent and destructive measures. Any other pretext for disorder would have been seized by them with equal avidity.

The circumstance, which renders the agitation of the question of Parliamentary Reform in Great Britain a cause of deep anxiety and alarm both to its friends and foes, is the large number of the poor and uneducated in that country. Wherever such a population is to be found to any extent, it will always be a mine needing only a spark to occasion a terrific explosion. Had the rejection of the Reform Bill taken place at a period of manufacturing depression, the famished and exasperated operatives would probably have committed far greater excesses than any which have now taken place.

In England and Ireland, where the ignorant and poor bear so great a proportion to the whole community, serious riots and insurrections from slight causes have long been frequent. In this country or rather in the northern part of it, such movements have been very rare and for many years very trifling. Questions to the full as agitating as the Reform Bill have been discussed and decided in Congress, without producing the smallest riot or violence in any part of the country. As instances of this, we need only refer to the acts for the admission of Missouri, and the tariff laws. Though great feeling was excited and expressed in different parts of the country on these subjects, yet it led to no violence or commotion.

MORAL AND RELIGIOUS IMPROVEMENT OF THE ARMY.

We read with great pleasure the remarks of the Secretary of War on the changes which might be adopted for the benefit of the army of the United States, by withdrawing the allowance of ardent spirits and by supporting chaplains at the different military posts. It has been too long a stain upon the public character of the nation, that the men employed for its defence and maintained at its expense, both on the land and the sea, are encouraged by its pernicious bounty to form habits of intemperance, that unfit them alike for public and for private usefulness. Soldiers and sailors are immortal beings, and of all the injustice which can be laid on any portion of the community by the government none is greater than to bind them, whether by force or by a contract to which they give a voluntary assent, to a service that deprives them of the means of religious instruction. It is the duty of every Christian government to provide for its army and navy a sufficient number of teachers in the way of righteousness and eternal life. We pray that the suggestions, which we quote from the Report of the Secretary of War, may be made the ground of prompt and salutary legislation by Congress.

A very large portion of all the crimes committed in the army may be traced to habits of intemperance. This vice is in fact the prevalent one of our soldiery. I am satisfied that ardent spirits should not form a component part of the ration. By issuing it, we furnish to those already accustomed to its use the means of vicious indulgence, and we invite those, who are yet temperate, to acquire this destructive habit. It is certainly sufficient for all useful purposes, if there be in truth any utility in the the consumption of ardent spirits, that the officers be authorized to grant permission for its purchase, in proper quantities, to those whose situation may require it, without the direct agency of the Government in allowing and providing it.

There were issued to the army, in 1830, 72,537 gallons of whiskey, at the cost of $22,132. If this sum were applied to the purchase of tea, coffee, and sugar, for the use of the soldiers, their habits and morals would be greatly improved, and the discipline and respectability of the army promoted. The regulation of this Department, by which an offer is made to the soldier of commuting the whiskey ration by the payment of one cent, is productive of little advantage. In this estimate of the value of this part of the ration, reference has been had only to the actual average cost of the article, delivered in large quantities at the various posts. But this is unjust to the soldier. He estimates very naturally at the retail prices averaging probably five cents, and the present offer of commutation is in fact to ask him to sell his whiskey for one fifth of its value. It is far better to leave the troops no choice, but to allow them a liberal compensation, and in such articles as will be most useful.

The American soldier is well paid, fed, and clothed, and, in the event of sickness or disability, ample provision is made for his support. But his moral culture is wholly neglected. There is no arrangement in our service for his mental or religious improvement. And there is perhaps no similar service, in which such a measure is more necessary. Many of the positions occupied by our troops are upon the verge of civilization, or beyond it. There, they are retained for years, and under circumstances, which, if not counteracted, almost necessarily lead to great demoralization. None of the ordinary means of instruction are within their reach, and neither their habits nor principles can be improved or fortified by those institutions, which are elsewhere so generally established, and so useful. Independently of any obligation which may be supposed to exist on the part of the Government, to provide for the moral as well as the physical wants of a class of men, who in devoting themselves to the service of the country become unable to provide for their own wants, it is certain, that, as a question of expediency, this measure is recommended by powerful considerations. When moral and religious principles are practically acknowledged, their sanctions will add validity to the obligation voluntarily assumed by the soldier, and his duties will be performed with more fidelity and alacrity. As he becomes a better man, he will become a better soldier. Discipline and subordination will be promoted, punishments diminished, and all the details of the service will feel the spirit of improvement. I am satisfied that the appointment of chaplains, and their employment at such of our military posts, as from their position and the strength of the garrisons may seem to call for such a measure, would be productive of great advantages to the service; and to the soldiers individually the measure would be equally beneficial. Reproofs and exhortations in life, and the consolations of religion in death, would be freely offered to them. The experiment, I think, is worthy of trial; and the expense can scarcely be placed in fair competition with an object, which promises such useful results for the present improvement and future happiness of the soldiers.

MR BURTON'S LECTURES.

It will be seen by an advertisement on our third page, and also by a communication from a correspondent, that Rev. Warren Burton is delivering a course of Lectures on the "Philosophy," or the "Origin, Uses, and Remedies of Evil." We had the pleasure of hearing Mr B.'s Introductory Lecture, and we have heard it spoken of by several in terms of approbation, corresponding with our own sentiments respecting it.

LATE PUBLICATIONS.

Unitarian Advocate, No 6. Vol. IV. for December. 1831.

The subjects treated in this number of the Advocate have already been noticed, we presume, by our readers generally, in our advertising columns. It will be unnecessary to repeat them. We will refer particularly only to the first article, which we do from our conviction of its excellent practical tendency. Its title is;—"The religious character should be progressive." Its standard of moral and religious excellence is high; and its direct and earnest inculcation of the necessity of a constant inward discipline, and an untiring energy of virtuous effort, cannot fail of a happy influence on the purposes and endeavors of every well disposed reader.

This number is an interesting one, and is the more so from the fact that several of its articles have particular reference to the passing events of the time.

We take the liberty to quote the following note at the close of the number.

EDITORIAL NOTICE.

With this number of the Advocate the labors of the present Editors cease. The work will be hereafter published by Mr David Reed, who has become the Proprietor. The contributors generally for the last two years will continue to write, and others, we believe, are pledged. The work will be continued on the same principles as heretofore, except that more space will be alloted to articles of Intelligence. The arrangements in regard to the editorial department, we trust, will prove satisfactory to the public, and secure for the work a liberal patronage.

A GUIDE FOR EMIGRANTS, *containing sketches of Illinois, Missouri, and the adjacent parts*. By J. M. PECK. of Rock Spring, Illinois. Boston, LINCOLN & EDMANDS. 18mo. pp 336.

The rapid and almost incredible increase of the Western States in wealth and population, renders everything relating to them interesting. The volume before us seems well adapted to the purpose indicated in the title. It abounds in practical information which will be useful to persons desirous to emigrate to the West. Some judgment of the matter contained in the work may be formed from some of the subjects mentioned in the index, as "Face of Country and Soil, Inundated Lands, River and Creek Bottoms, Level Prairies, Timber and Timbered Uplands, Productions, Location, Method of Farming, Buildings, &c., Expenses of preparing farms, Manufactures, Climate, Diseases, &c., Advice to emigrants respecting health, Religion and Religious Societies." The work appears to us, speaking from a cursory examination of it, to contain information suited not merely for emigrants, but for general readers. It has every mark of being written by an intelligent observer familiar with the subjects of which it treats.

RELIGIOUS INTELLIGENCE.

INSTALLATION AT SCITUATE.

On Wednesday, 21st instant, Rev. Edmund Quincy Sewall was installed as minister of the First Congregational Church and Society in Scituate. The order of services was as follows. Introductory Prayer and Reading of the Scriptures by Mr Sewall, of Danvers; Sermon by Mr Gannett, of Boston, from 2 Tim. iv. 2. "Preach the word," on the true purpose and character of preaching; Installing Prayer by Mr Brooks, of Hingham; Charge by Mr Allen, of Pembroke; Right Hand of Fellowship by Mr Deane, of Scituate; Address to the People by Mr Flint, of Cohasset; Concluding Prayer by Mr Goodwin, of Concord.

We feel more than common interest in making our record of this occasion, as the connexion was not only formed under circumstances of the most cordial unanimity and sanguine promise, but as it restores to the regular services of the ministry one who for many years has been obliged by ill health to relinquish or to perform at intervals the duties of his profession, and as it secures the labors of an enlightened and liberal teacher to a people who have been exposed to trouble and injury by their stedfastness in the faith of one God the Father, who requires a reasonable service of his creatures. We trust it will be a long, as we are confident it will be a happy, union.

Dedication at Plymouth. We referred briefly, in our last paper, to the dedication of the new Church in Plymouth, on the 14th inst. We copy from the Old Colony Memorial, of the 17th, the following account of the exercises, and refer our readers to our last page for two original hymns sung on the occasion.

Notwithstanding the bitter coldness of the day, a numerous congreation was assembled. The prayers and reading of the scriptures, were offered and read by Rev. Mr Goodwin, of Sandwich, Mr Brooks, of Hingham, and Mr Cole, of Kingston, and an excellent sermon, in a true catholic spirit, was delivered by the Rev. Pastor. After adverting to topics of local feeling, the design of the discourse was, to state the kind and sources of joy with which we ought to be animated in devoting our new Temple to the worship and service of God, closing with the devout supplication most sincerely responded to, by his whole society, we presume, that it may be saved, now and hereafter, from licentious opinions, from the shouts of fanaticism, and the denunciations of bigotry.

The house is of wood, and is a beautiful specimen of ecclesiastical architecture, the design of George Watson Brimmer, Esq. of Boston. Mr Brimmer is a descendant of an ancient worthy of this society, and for the advice and assistance and substantial services afforded gratuitously, the society feel under great obligations to him. The house was built on parish account, under the superintendence of a committee appointed for that purpose, who have directed the enterprise with great prudence, good judgment and zeal.

In the afternoon of the same day, the pews were offered at auction. The whole number of pews is 124, of which 21 were reserved, leaving 103 for sale, all of which were sold at an advance above the appraisal, of nearly $1800. The amount of sales, we learn, was sufficient to defray the expense of building the new house, to pay the pewholders in the old house, and leave a surplus of about $2,500.

The whole expense of the building, including the cellar, does not exceed $10,000. The house was built by contract with Mr Richard Bond, of Boston, and has been erected and finished in a manner which, while it reflects honor on himself, entitles him to the thanks of the parish and confidence of the community.

We regret that we are obliged, by want of room, to defer to a future paper, the description of the house, as given in the Memorial.

Sunday Evening Lectures. The Sunday evening lectures by Unitarian clergymen will commence tomorrow evening at the Rev. Mr Emerson's church, in Hanover Street, and will be continued alternately there and at the Rev. Mr Motte's church, at the corner of Washington and Castle Streets.

Christian Liberty in Connecticut. In our last paper we copied a notice of a meeting which it was proposed should be held in Brooklyn, (Conn.) to consider the means which it was alleged were used to prevent the exercise of religious liberty. We have been permitted to take an extract from a letter addressed to a gentleman in this city by his friend who was present at the meeting.

"Yesterday we held the meeting proposed of the Friends of Christian Liberty; and a large, respectable, and highly animated one it was. Never did I hear the true principles of religious freedom more fully stated, more distinctly maintained, nor in better spirit. No, not in New England. The session was continued until after dark. It was resolved that "the subject is one of such importance, we will hold meetings for the public discussion of Christian Liberty in all our towns, at convenient innervals."

OBITUARY.

[For the Christian Register.]

MR SAMUEL RANTOUL.

Died in Beverly, on Friday, December 9th, Mr Samuel Rantoul, aged 19, second son of Hon. Robert Rantoul,—a member of the senior class in Harvard University.

The death of the aged excites comparatively but little sensation. The powers of mind and the traits of character, which gained them attention and respect, have perhaps lost their energy and their influence. Their connexions with society have one by one been sundered. The generation of men with which they started in life have fallen on the journey before them, and they are left silently and gradually to resign their earthly tabernacle to the dust. But with youth, who are

just pressing on to manhood and to scenes of enlarged duty and usefulness the case is different. It is then that the power of death, both on its victims and its living witnesses, is most apparent. The shock is felt deeply and extensively. Nothing but that religion, which brings life and immortality to light and discloses the scenes of a future state of being, can clear away the mystery which seems to hang around the death of the young. No one, indeed, can look on the death of a young person without feelings of melancholy, tenderness and solemnity.

Such are the feelings with which we notice the death of Mr Rantoul. He was possessed of many interesting and amiable qualities, which gained the respect and affection of all with whom he became acquainted. We have rarely met with an individual so young, who united so much of the dignity and manly independence of mature years, —so much of the unbending principle and severe virtue of a confirmed character, with the simplicity, modesty, generosity, and tenderness of youth. His character was distinguished by the harmony of its developement and the just proportion of its parts. Every faculty and sentiment appeared to have its due degree of strength, and each to be under due restraint from all the others. The ardor of youthful vivacity was tempered by habits of serious reflection and the energy of meral principle; and the love of distinction by a sense of duty. His mind was conspicuous rather for strength, decision, clearness of perception and soundness of judgment, than for rapidity and intenseness of action or brilliancy of imagination.

While a member of the University, his moral qualities and habits of study were such as to gain him the esteem of teachers and the affection of classmates. His loss is felt and lamented by all, who were sufficiently conversant with him to appreciate his amiableness and his moral worth. But it is the religious traits of his character, which we regard most highly. And we value his example more particularly, as exhibiting the power of youthful piety, in sustaining and consoling the mind under bodily suffering, and in prospect of death. He was obliged to relinquish his studies, and return to his father's house, in the latter part of last May. It soon became apparent that his disorder was a pulmonary consumption, and of course must terminate fatally. Through the whole of his illness he exhibited a constant cheerfulness and serenity of mind, gratitude for the kindness of his friends, and interest in their convenience and welfare, as well as an entire resignation to the divine will, and trust in the divine promises. Death to him was disrobed of his terrors,—and we have consolation in the assured belief that, through the power of Christian faith, the portal of the tomb was to him the very gate of heaven. We mourn not, then, for him whose great work of life seemed to have been so well accomplished; but we mourn for ourselves,—for his friends, to whom he was emphatically the loving and the loved; we mourn for the interests of virtue and piety, of which his early promise assures us he would have been a firm advocate, and a bright example. Let his young friends learn from the tranquillity with which he yielded up flattering prospects, and friendships the most endearing, to prize and to secure for themselves the treasures of that religion, which alone can ensure them the true enjoyment of life and the victory over death. J.

Cambridge, Dec. 21st, 1831.

[For the Christian Register.]

MRS CATHARINE CODMAN.

Died in this city, on the 21st instant, Mrs Catharine Codman, Æt. 62, relict of the Hon. John Codman, and eldest daughter of the late John Amory, Esq.

It is not often that society requires, that special notice should be taken of the character of deceased females. It is not because their lives and virtues are not often far superior to those of the other, more active sex, but because these virtues are more unobtrusive, less open to the public view, and for that reason persons unacquainted with their merits may be induced to ascribe any eulogies upon them to the partiality of private friendship.—This reason is a valid one, and it is only when a female has exhibited in her life an example, the record of which would be useful to society, that such notice could be justified. It is believed that the case of the late lamented Mrs Codman forms one of these exceptions, and yet so narrow is the sphere of usefulness in which a modest, and refined, and pious woman exerts her influence, that the notice should be as brief as possible. Educated in affluence, and inheriting an ample property, united early in life to a man of great fortune and highly merited distinction in society, she preserved the greatest simplicity, purity, modesty, and delicacy of deportment.—Though elegant and refined, she was always humble, retired, and devout. Her whole life was sedulously devoted to acts of benevolence and piety. Though fitted to shine in the circles of fashion, those unsatisfying pleasures had no charm for her. Though possessing a great abundance of the good things of this world, she considered herself only a steward, to whom these blessings were committed in strict charge, to use them for the benefit of others. Most nobly and faithfully did she discharge this duty, and few persons of either sex in the long vista of human existence have been able to render up to the great Giver of all gifts a more faithful account of their stewardship.

Mrs Codman was, in every sense, a devout woman, a true, humble, sincere disciple of Christ. In her faith, she adhered with firm and rational conviction to the opinions of what are called the liberal Christians. But she was no sectarian. She honored and respected all who differed from her, as much and to as full an extent as those who agreed with her in opinion—nay more, she loved and cherished them as much. Though not pretending to theological knowledge, she had imbibed so much of the true spirit of Christianity as to hold of little value the distinctions and divisions in the Christian church. But she most sincerely lamented the existence of these barriers to an universal feeling of Christian sympathy. Of Mrs Codman's life there is little to be said, as is true with most and the *best* of her sex. That she was (as the view we have given of her principles would lead all to expect,) a devoted wife, an affectionate, and judicious mother, a constant friend, a benevolent member of society, is so well known and so universally admitted by the large circle in which she moved, that it would be useless to speak of them.

She has gone—she has left us—that faultless, (as far as human nature can be faultless,) that sweet, delightful friend and companion—that being, always intent and devoted to the good of others, whether allied to her or not—she has gone to receive her reward, and we, her survivors, can ask no better fate than that we may revisit her in the same mansions of bliss which our, and her, Redeemer has declared he has prepared for those, who with sincerity have followed the divine precepts which *he* has prescribed *under*, and by virtue of the *authority* of his *Almighty Father*.

J. L.

SUMMARY.

TWENTY SECOND CONGRESS.

In the Senate, on Monday the 12th instant, the Vice President took the Chair. The petition of Thomas L. Winthrop and al. praying for indemnification for land rolinquished to the United States, and a petition for a lighthouse at Marblehead, were presented. Several othet petitions were referred to Committees.

In the House of Representatives, the usual standing Committees were appointed, and various subjects were referred to special Committees.

On Tuesday, a petition was presented praying for the settlement of the Oregon Territory; alsoa petition of several citizens of Connecticut, interested in spoilations by the French prior to the year 1800; after some debate, the memorial was referred to the Committee on Foreign Relations. The House chose the Rev. Mr Post for their Chaplain, by a majority of 12.

In the Senate on Thursday, Mr Webster had so far recovered from his illness that he appeared and took his seat. Petitions were presented and referred to Committees, and portions of the President's Message were also referred.

In the House of Representatives, nothing more was done than presenting petitions and appointing Committees upon various public and private concerns.

Election of Mayor. On Thursday last the Hon Charles Wells was chosen Mayor of the City of Boston for the ensuing year.

Massachusetts Senatorial Election. Official returns shew that thirtyone members of the Senate are chosen, and that there are nine vacancies. Several towns made no returns, and the returns from other towns were rejected for defects in particulars required by the Constitution.

Congressional Elections. After a sixth trial in Essex North District, and in Bristol District, no choice has been made in either. Monday, Jan. 16th, is appointed by the Governor and Council for another trial.

National Convention. We learn, from the Baltimore American, that the National Republican Convention assembled in that city, on Tuesday, Dec. 13th, and nominated Henry Clay a candidate for the office of President, and John Sergeant, of Philadelphia, a candidate for the office of Vice President of the United States. Committees were appointed to notify each of those gentlemen that they were thus nominated, and they have respectively agreed to the nominations.

Respect shown Mr Everett. On the 14th of October last Mr Everett delivered an Address before the American Institute at New York. The following extract, from the Advertiser, expresses the sentiments of that respectable Association towards our talented fellow citizen.

Through the politeness of Gen. Talmadge, President of the American Institute, and of Thomas R. Smith, Esq. Chairman of the Committee of Arrangements, we have been shown the large Gold Medal which is to be presented by the Institute to the Hon. Edward Everett, who delivered the customary Oration before the members of the asoctation and a numerous auditory, on the 14th of October last. It is well executed and does honor to the American artists. The device on the seal of the Institute is in good relief on one side; and on the other, encircled by a relieved wreath, the following inscription is neatly engraved;—

Presented by the American Institute to EDWARD EVERETT, as a testimony of respect for his able and patriotic address on the encouragement of American Industry, delivered before the Institute, Oct. 14, 1831.

Dr Cooper of South Carolina. The following preamble and resolution were offered to the Legislature of South Carolina on the 2d inst. and were made the special order of the day for Tuesday the 13th inst.

"Whereas, the College of the State of South Carolina is a Public Institution, and derives the funds which pay the salaries of the President and Professors exclusively from the public treasury—And whereas the religious tenets held and promulgated by the President of said College are of such character as to be dangerous to the youth and abhorrent to the feelings of the mass of the community who are by law bound to advance the money which sustains said college—And whereas this cause presents an insuperable objection to many of the good people of this State sending their sons to this institution for instruction.—Therefore,

Resolved, by the House of Representatives, that the Board of Trustees be, and are hereby, requested forthwith to remove the said President of the College from his office."

Revolutionary Pensioners. The Baltimore Republican gives the following abstract from the Report of the Pension Office.

The Report from the Pension Office, states the number of Revolutionary Pensioners on the rolls of the the departments, on the 17th day of October, 1831, to be 11,876, and that of Invalid Pensioners to be 3,808 —total 14,744.

The amount of warrants issued during the year 1831 for the payment of Revolutionary Pensioners—is $1,005,632 78, and for Invalid Pensioners is $168,-512 10—total $1,174,144 88.

The number added to the list, during the year is, of Revolution pensioners 201, of Invalid Pensioners 17—total 268.

The number dropped from the list by death, and the operation of the act of March 3d, 1819 is—of Revolutionary Pensioners 375—of Invalids 82—total 447.

Indian Removal. The Seneca tribe of Indians, about 200 in number, have passed through Louisville, Ky. on their way to Arkansas. They are under the charge of Col. McIlvane. Their lands in Ohio, which they have lately relinquished, consist of about 40,000 acres, which are very valuable.

Uncommon Health at Sea. The U. S. ship St Louis, John D. Sloat, Esq. commander, has arrived at New York from the Pacific, having been in commission three years and two months, having sailed in that time nearly 60,000 miles, and having lost by disease only one man.

LATEST FROM EUROPE.

England. We learn by London papers received at New York, on Thursday, the 15th inst. that the disturbances in England on account of the rejection of the Reform bill had arisen to an alarming height.

At Bristol in England, there was a most serious riot on Saturday and Sunday, Oct. 29 and 30. A great amount of property was destroyed by the mob. On Saturday, Sir Charles Wetherell, the Recorder of the city, who had made himself obnoxious by his zealous opposition to the Reform bill, arrived for the purpose of holding the court, and according to custom was met a mile from the city by the Mayor and a civic procession, for the purpose of escoring him into town. The mayor was accompanied by about a thousand persons, who on the approach of the Recorder set up a discordant noise of groans and hisses. It was reported to be the intention of the mob to throw the Recorder into the river, but a military guard was procured which prevented this being attempted. The procession arrived in the midst of an increasing crowd and immense noise, at the Guildhall—the court was opened amidst some noise and disturbance, and the Sheriff with the Mayor, Recorder, &c. afterwards proceeded to the Mansion House, where preparations were made for dinner. The party reached the Mansion House with difficulty, in the midst of an immense and noisy crowd, and as Sir Charles left his carriage, a volley of stones was thrown at it. Attempts were then made by the constables to arrest the perpetrators of these outrages, and the mob became exasperated, drove off the constables, attacked the Mansion House, searched every apartment of it for Sir Charles, the Mayor and Aldermen, who fortunately made their escape, suddenly despatched the dinner and wines, and committed various other outrages. On the following morning another attack was made on the Mansion House, the wine cellars were forced, and a horrid scene of intoxication ensued. The mob proceeded to set fire to the Bridewell, the New Giol, the Gloucester County Prison, the Bishop's Palace, the Custom House, and other public buildings. On the following day the Magistrates gained the ascendancy, and on the 2d quiet was restored, and many of the rioters were under arrest.

Several of the mob were killed by the military force that was called out on the occasion, many were severely wounded, and several perished in the flames of the burning buildings. The loss of property is estimated to be at least four hundred thousand pounds sterling.

France. Paris papers, as late as October 29th, say that the Capital is perfectly quiet, but that "the public mind appears strongly predisposed to excitement." Some complaint is made that the Government does does not seem disposed to allay the existing uneasiness. Prosecutions of the press are hourly increasing.

Germany. We learn from French papers that letters of Oct. 19th have been received at Paris from Trieste, which state that the Governor of the Province has received orders for the immediate reduction of the Austrian army. This news was received with great satisfaction as it implies an assurance that peace will be maintained, that industry will find employment, and that commerce, which has suffered during the last twelve months, will again flourish.

Greece. On the morning of the 9th of October, Count Capo d'Istrias, President of the Grecian Congress, was assassinated as he left his door to attend divine service at the church. The assassins were the brother and the son of Petro Bey, who has been in prison since January last. One of the assassins was immediately killed by the guards, the other took refuge in the house of the French Consul, who refused to deliver him up, until demanded by legal authority. It was believed by many of his countrymen that the President was an agent of Russia, although private revenge might have prompted the deed. The Senate assembled immediately and took the necessary measures to prevent disorder. In reference to this event a Paris paper of Oct. 26th says; "The political horizon is a little less clear today than yesterday. The assassination of the President of Greece will of necessity occasion new disturbances in the Morea—new interventions of the great powers, and new conferences."

Belgium. The Chamber of Deputies have assented to the articles of arrangement between Belgium and Holland, proposed by the Allied Powers.

Cholera. This destructive disorder, which it was thought had abated, still continues its ravages, and creates great alarm in the North of Europe. A London paper of Nov. 3d, says—

The accounts received by the Dutch mail this morning, respecting the cholera morbus in Russia, is more unfavorable than by last post. The letters from St Petersburgh are to the 16th October. In a communication addressed to the Governor of the Russian Company dated the 15th ult., it is stated that, since the writer sent his last letter, the cholera had again broken out among the shipping at Cronstadt; that on the 28th ult. (old style) there had been fourteen new cases and six deaths; on the 29th, six cases and three deaths; on the 30th, ten cases and five deaths, and on the 1st inst. nine cases and five deaths. The letter further states that though the report by authority mentions that there were no sick in private houses, such was not the fact, as a Custom house officer, a sailor, and a Cronstadt merchant had died; the last, after having recovered, had had a relapse. The mate and a sailor of the Royal Briton, Capt. Coulson, had died: the former on the night of the 1st, and the other on the following day. Two men belonging to an American corvette had also died.

In St Petersburgh the number of sick kept nearly as before: but this equality proceeded not from the recoveries, but in the deaths of the persons attacked.

Hamburg, Oct. 25. There have been 42 new cases of cholera within the last 24 hours. Total since the commencement, 445 cases; recoveries 46; deaths 213; remain 186. In Altona the whole number is only 13 till now.

The cholera also prevails in Egypt to an alarming degree, particularly at Cairo, Alexandria, and Suez.

Marriage of Priests. The tribunal of Issoudon (France) has given a decision on the much vexed question of the marriage of the priesthood. Its decision was in favor of the legality of such marriage. Of course this cannot affect the laws of the church, as a church, but it involves a great principle, since, prior to the Revolution, the marriage of a priest was contrary to the laws of France.

CORRECTION.

In copying into our last the beautiful original hymn by Mr Pierpont, sung at the late Dedication of the Church at Plymouth, we inadvertently mentioned that it was in the same measure with the admired hymn on the Pilgrim Fathers by Mrs Hemans. The error is not of itself material; but as it might possibly lead to some misapprehension we choose to correct it. We should have said, that it was in the same measure with Bishop Heber's Missionary Hymn.

The reader is also requested to correct an error in the 2d column of last week's paper, 4th page, 40th line; and for *solicitude* read *solitude*.

MARRIAGES.

In this city, on Tuesday evening, by Rev. Mr Parkman, Mr Vernon Brown to Miss Susan Howland Atkin, daughter of the late Capt. Joshua Nash.

On Thursday evening last, by Rev. Mr Dean, Mr Alfred Mudge, printer, to Miss Lucy Angelina Kinsman.

In Cambridgeport, by Rev. Mr Gannett, Mr Freeman Hovey to Miss Hannah Stone.

In East Cambridge, by Rev. Mr Green, Mr John D. Fisk to Miss Mary Ireland, of Charlestown.

In Watertown, John H. Richardson, Esq. of Newton, to Miss Lydia Ann Thaxter.

In Walpole, by Rev. Mr Storer, Mr James Brown, of Roxbury, to Miss Sarah Bullard.

DEATHS.

In this city, on the 16th inst. Miss Clari Melville, aged 16; on Tuesday evening, Mr John Stevens, 48; on Wednesday morning, Mr George S. Goddard, 42.

In Cohassett, on the 18th inst. Mary Norwood, aged 11, daughter of Mrs Mahala Harris.

In Salem, Mr Samuel Sweetser, aged 82; Mrs Sarah, relict of Mr Robert Hill, sen. 71; Mrs Elizabeth Barnard, wife of Samuel B, 50.

In Danvers, Mrs Sarah Symonds, widow of Mr Samuel S. aged 75.

In Beverly, Mrs S. Whitredge, widow of Mr Livermore W; Mr James Remond. 64.

In Lancaster, on Tuesday last, Miss Sarah Toppan, eldest daughter of Rev. Dr Thayer.

Lost in Wilmington River, on the night of Nov. 24th. Mr Samuel J. P. Lanstrom, of this city, aged 18 years.

PHILOSOPHY OF EVIL.

MR BURTON'S course of five Lectures on the Origin, Uses, and Remedies of Evil, will commence on Saturday evening, Dec. 24th. at Chauncy Hall, at 7 o'clock. Tickets for the course, at Carter & Hendee's, B. H. Greene's, and Cottons & Barnard's. $2 single, $3 gentleman and lady, $4 for a family.

HOLYDAY PRESENTS.

B. FRANKLIN EDMANDS, Stationer, No. 24 Court Street, has for sale, a well selected variety of suitable articles for Christmas and New-Year's Gifts.

Annuals, &c. Pictvresqve Annval, Landscape Annual, Friendship's Offering, Keepsake, Winter's Wreath, Forget Me Not, Amulet, Literary Souvenir, Token, Atlantic Souvenir, Christian Offering, Pearl, Child's Annual, Pocket Bibles and Testaments, elegantly bound and gilt, The Christian Library, 6 vols., Book of Common Prayer superbly bound in English Arabesque, Ladies' Pocket Remembrancer, Gentlemen's Pocket Almanac, Also, a great variey of Juvenile Books.

Games, &c. Battledoors, Dissected Maps, Pictures and Puzzles, Dissected Scripture Pieces, Spelling Amusements, Liverpool Railway, Loto, Puzzle Rings, Chinese Puzzles, Backgammon and Chess Men and Boards, Boxes containing changes of Ladies' Dresses, from the latest Paris fashion, Ditto, containing changes of French Military Uniforms, Traveller's Tour through the United States, a game in which the places are visited and described.

Fancy Articles. Musical Work Boxes, Ditta, without Music, a variety of Fancy Boxes, Pearl, Ivory, Shell, Wood, and Morocco Tablets, Card Cases, and Pocket Books, Bead Bags, Purses, Boxes, and Needle Cases, Slate Books. Bronze Inkstands, Painted, Embossed, Transparent, and Changeable Fire Screens, Card Racks, Penknives and Scissors, Forget Me Not Thimbles, &c.

Port Folios, elegantly embossed leather, from $2 to $10; Albums, ditto, gilt, from $1 to $12. Also, an Assortment of Lithographs and Engravings.

Dec. 24.

NEW BOOKS.

Just published by B. H. GREENE, (late Wait, Greene & Co.) 124 Washington Street,

American Mural Tales; being No. 1 of the Juvenile Library. By the Author of Evening Hours, &c.

Days of Childhood, with 13 engravings. By the Author of Sophia Morton, &c.

Trials of a School Girl. By the Author of Days of Childhood, Sophia Morton, &c.

Chapone's Letters to a Young Lady. A new edition with engravings.

Days of Sickness. By the Author of the Talisman.

A Father's Legacy to his Daughters. By Dr Gregory.

A Mother's Advice to her Daughters. By Lady Pennington, with engravings. 3tis. Dec. 24.

CHRISTMAS AND NEW YEAR'S PRESENTS.

Amulet, Friendship's Offering, Token, Atlantic Souvenir, Pearl, Young Lady's Book, Christian Offering, Christian Consolation, Child's Annual, American Girls Book, by Miss Lesslie, Buffon's Natural History, with a variety of small Juvenile Books, Dissected, Maps, &c. other London Annuals will be received.

Brook's Monitor, Ware's Discourses, Jotham Anderson, Formation of the Christian Character, Small Pocket Bibles, for sale by S. G. SIMPKINS, No. 79 Court Street.

FRENCH SCHOOL BOOKS.

Just published, *the Explanatory and Pronouncing French Word Book*, or first step to the French Language. Being an easy Spelling Book and Vocabulary of 3000 words. To which is added the French Phrase-Book. By M. L'Abbe Bossut. Third edition.

The original plan of this little Manual has been highly appreciated, and the work used with much success. It has been now much improved by annexing the sound and articulation of each word, according to the approved dictionary of the Abbe Tardy. With the aid of this, it may safely be said that parents and others partially acquainted with the pronunciation of the language may give instruction to their children and pupils, with confidence and correctness. It is also highly useful to beginners in schools,

Also just published, the second edition of *The Classical French Reader*, selected from the best writers of that language in prose and poetry, preceded by an introduction designed to facilitate the study of the rudiments of the French, and attended with notes explanatory of the idioms, &c. throughout the work. By N. M. Hentz, late Professor in Chapel Hill College and now of the College in Cincinnati.

Also lately published *An Easy Grammar of the French Language* for Young Beginners. By F. M. I. Surault, late Professor of Philosophy in France, and now French Instructor in Harvard University. Feeling as a teacher every day the want of a grammar less obscure and difficult than those now in use, the author has prepared this, which contains nothing but what is indispensible, and all it contains is made as simple, obvious and intelligible as possible.

Also, *Wanostroch's French Grammar.*

Published by RICHARDSON, LORD & HOLBROOK, School Book publishers. Dec. 24.

TO PARENTS AND INSTRUCTERS.

MARSH, CAPEN & LYON have just published a work—entitled,

"*Strictures on Education; designed for the benefit of Parents and Instructers.*" BY A LADY.

"Whoever has the regulation of the associations of another from early infancy, is, to a great degree, the arbiter of his happiness or misery."

Price 25 cents, neatly bound.

Dec. 10. 4t.

CHRISTMAS AND NEW-YEAR PRESENTS.

Christian Offering for 1832; handsomely bound and ornamented with beautiful engravings.

Child's Annual; or, Conversations Instructive and Entertaining, for the use of Children.—With twelve Plates. By a Lady.

Friendship's Offering; Winter's Wreath; Atlantic Souvenir; Amulet; Forget Me Not; Christian Library; Boy's Own Book; American Girl's Book.

Dec. 17. LINCOLN & EDMANDS.

SIR THOMAS BROWNE'S WORKS.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

THE LIBRARY OF OLD ENGLISH PROSE WRITERS, Vol III. containing the Miscellaneous Works of Sir Thomas Browne, with some account of his life and writings. Edited by the Rev. ALEXANDER YOUNG. This volume contains the whole of "The Religion of a Physician," the treatise on "Urn-Burial," the "Letter to a Friend on the death of his Intimate Friend," and selections from the "Vulgar Errors."

SIR THOMAS BROWNE.

"I wonder and admire his entireness in every subject that is before him. He follows it, he never wanders from it, and he has no occasion to wander; for whatever happens to be the subject, he metamorphoses all nature into it. In that treatise on some urns dug up in Norfolk, how earthy, how redolent of graves and sepulchres is every line! You have now darkmould, now a thigh bone, now a skull, then a bit of a mouldered coffin, a fragment of an old tomb-stone with moss in its 'Hic Jacet,' a ghost, or a windingsheet, or the echo of a funeral psalm wafted on a November wind; and the gayest thing you shall meet with shall be a silver nail or a gilt 'Anno Domini,' from a perished coffin-top."

Hilliard & Brown have on hand a few copies of the two preceding volumes. Vol. I. containing Fuller's Holy and Profane States, and Vol. II. Sir Philip Sidney's Defence of Poesy, and Selden's Table Talk.

Dec. 17. 3t.

PROPOSALS

For Publishing by Subscription

A TRANSLATION OF LE CLERC'S TREATISE ON THE INTERPRETATION OF LANGUAGE.

BY

CHARLES A. FARLEY AND ANDREW P. PEABODY,

Members of the Senior Class in the Divinity School in Harvard University.

This Treatise, which is now offered to the public for the first time in an English dress, is contained in the first volume of Le Clerc's "Ars Critica." It comprises an investigation of the causes of the ambiguity of written language, and of the difficulties which attend the translation and interpretation of ancient and foreign authors. Each principle, proposition, or rule, is copiously illustrated by examples drawn from the classics, the Christian Fathers, and the Scriptures. It is a work which cannot be unprofitable to the classical scholar, and, it is believed, will be found peculiarly useful to the student in biblical criticism. While many will prefer to read this treatise in the original, there are others who are unwilling or unable to do so, and who may be glad to have an English copy. As a critic and theologian, the author is well known. The name of Le Clerc is so intimately connected with the science of criticism, as sufficiently to recommend any of his works to the linguist or the critic.

At the request of the gentlemen who have executed this translation, I very readily state, that I am acquainted with no work which throws more light on the character and interpretation of language, than the first volume of Le Clerc's "Ars Critica."

ANDREWS NORTON.

Cambridge, 10 *Nov.* 1831.

I regard Le Clerc's "Ars Critica" as a work of the first importance to biblical students. I have also examined a part of the translation, which appears to me to be very faithfully executed. J. G. PALFREY.

Harvard University, 10 *Nov.* 1831.

[Extract of a letter from Professor Stuart.]

Gentlemen,—It is a considerable number of years since I have read Le Clerc's "Ars Critica." But I am well acquainted with the character, and with some of the writings, of this author. I do not adopt, as you know, all his theological views; but as a rhetorician and master of the great principles of interpretation, I consider him as a writer of the very first rank, and well deserving the attentive study of every man, who intends to acquire an extensive knowledge of the theory of language and interpretation. Possibly, on reviewing his book, I might find some things with which I could not agree; but this does not hinder my commending the merits of it in general, which have so strongly impressed themselves upon my mind. I shall rejoice to see the book in an English dress, and in an acceptable form for critical readers. I wish success, therefore, to your labors with a view to its publication, and hope that it will be forth-coming from the press. It is impossible that those who may differ from Le Clerc in his theology, should not respect his talents and acquisitions, and prize the privilege of enjoying access to his views; particularly those on the subject of language and interpretation.

Your friend and obedient servant,

MOSES STUART.

Andover, 17 *Nov.* 1831.

The work will make about 500 pages 12mo. It will be printed on good paper, and put to subscribers at $1,50 a copy. Persons holding subscription papers are requested to return them to HILLIARD & BROWN, the publishers, before the 1st of January next.

Cambridge Nov. 25, 1831.

WOODBRIDGE'S SCHOOL GEOGRAPHY, IMPROVED.—FOURTEENTH EDITION.

Just published, and for sale by the principal Booksellers throughout the United States, the Fourteenth Edition of "Rudiments of Geography for Schools," with an improved "School Atlas," by WILLIAM C. WOODBRIDGE, Editor of the "Annals of Education and Instruction;" author of a system of "Universal Geography" for Colleges and Academies.

This fourteenth Edition has been greatly improved.—The maps for the Atlas are from new Steel Plates. The maps of the four quarters of the Globe are drawn on entirely new and original projections and upon the same scale, by which each country is made to appear in its natural connection, comparative size, and its relative situation, as it regards both land and water; the only possible method of securing just impressions. The Atlas also contains an additional map of the Pacific Ocean—a new chart of the principal Animals of the Earth—a chart of the Magnitudes of Countries, States, Seas, &c.—Engraved plans or maps of the principal American Cities, with their immediate Environs—and a series of Questions on the several charts embraced in the Atlas.—The Geography has been improved by the addition of notices of such changes, improvements, and discoveries as have been deemed important, with new illustrations.—The statements of population, have been revised with great care, according to the best authorities.—Engravings of the principal public buildings in the United States, and of the principal cities in the world, have been added. The edition has been printed to correspond in its paging with the previous editions, and will be used in connection without difficulty. The price is the same as heretofore established. The additions which have been made, it is believed, will facilitate the science, and render the work still more deserving of the patronage, which its *decided originality* and merits, have already procured for it, both in our own country and in Europe. It is claimed, and experience has proved, that this work, in the hands of the intelligent teacher with but common industry, will necessarily produce the most correct and permanent knowledge of the most useful and interesting geographical facts. Thirty thousand copies of this work are sold annually in the United States.

For sale by the principal Booksellers in Boston, by CARTER & HENDEE and CROCKER & BREWSTER.

Boston, December 17th, 1831.

CHILD'S OWN BOOK

Of American Geography; designed as an easy and entertaining work for the use of beginners.—With engravings. For sale by LINCOLN & EDMANDS.

Dec. 24.

POETRY.

The following original hymns, together with the one inserted in last week's Register, were sung at the Dedication of the church erected by the First Parish in Plymouth.

HYMN.

BY DR C. COTTON.

On Zion's holy hill,
The temple first was rear'd;
There was the off'ring made,
The solemn pray'r was heard.
Our Father's God
Then deign'd to hear
The fervent vow,
The pray'r sincere.

Two hundred years have gone
Since here the Pilgrims came,
And on this hallow'd ground
Erected first the Fane.
Our Father's God
Then deign'd to hear,
Their fervent praise,
Their pray'r sincere.

The rock which first they trod,
We with reverence view;
From haughty Prelates' pow'r,
They sought a home anew.
Our Father's God, &c.

O'er billows rolling deep,
'Mid tempests low'ring gloom,
Their fragile bark arriv'd,
And here they found a home.
Our Father's God, &c.

To thee their offspring bow
And render thanks sincere,
For all thy mercies shown,
For all our Fathers' care.
Our Father's God
Now deign to hear,
Our fervent praise,
Our pray'r sincere.

No mitred Priest awaits
Here with formal pray'r,
No creed doth us direct,
Thy Gospel we revere.
Our Father's God, &c.

Within these hallow'd walls
Long may we chant thy praise,
The bread of life be broke
And here dispens'd Thy grace.
Our Father's God, &c.

Our God to Thee we bow,
Our hearts to Thee we raise,
While here we dedicate
This house of pray'r and praise.
Our Father's God, &c.

HYMN.

BY REV. WILLIAM P. LUNT.

When over Canaan far and wide,
Believing Abram's tents were spread,
The Lord descended by his side,
And to the patriarch spake and said:

"Lift up thine eyes and look around,
Northward, and Southward, East, and West;
Here shall thy num'rous race abound,
And countless tribes in thee be bless'd."

How was the promise of the Lord
To Abram, faithfully perform'd!
There where he heard the cheering word,
The future hosts of Israel swarm'd.—

So to our Pilgrim sires of old,
A vision came, a promise spake:
—*Their* sons should spring a thousand fold,
And glory from their ashes break.

—Their sons, *we* come, great God! to trace
Through ev'ry age thy watchful care;
And where our fathers sought thy face,
We consecrate this house of prayer.

Arise, O Lord! into thy rest!
Thy presence sanctify this place—
Here may thy people long be bless'd—
Here learn thy truth, and taste thy grace.

Within thy courts with solemn joy,
We wake the earliest note of praise;
And may our sons their hearts employ
To swell the grateful strain we raise.

Glory to thee, O God! whose arm
Preserved our sires in danger's hour—
Thou art *our* shield from ev'ry harm!
Our hope is in thy matchless power.

MISCELLANEOUS.

DR JOHNSON'S WANT OF KNOWLEDGE OF MANKIND.

We quote from the Edinburgh Review for September, which we find unusually rich in good articles, the following remarks on the character of Johnson, and particularly on the deficiencies he betrayed in his knowledge of human life and manners, except as he saw them within his own peculiar London circle. They are taken from a severe, but richly merited and highly entertaining rebuke of Croker's new edition of Boswell's Life of Johnson; the thousand errors and absurdities of which are exposed by this writer with much poignancy of wit and criticism. What is said of Johnson's exclusive passion for London, as if all knowledge, virtue and happiness were centered there, reminds us of a sentence in the "Review of the Character and Writings of Milton." "Johnson," says the writer, "*would not have exchanged the Strand for the vale of Tempe or the gardens of the Hesperides.*"

On men and manners—at least on the men and manners of a particular place and a particular age,—Johnson had certainly looked with a most observant and discriminating eye. His remarks on the education of children, on marriage, on the economy of families, on the rules of society, are always striking, and generally sound. In his writings, indeed, the knowledge of life which he possessed in an eminent degree is very imperfectly exhibited. Like those unfortunate chiefs of the middle ages, who were suffocated by their own chain-mail and cloth of gold, his maxims perish under that load of words, which was designed for their ornament and their defence. But it is clear, from the remains of his conversation, that he had more of that homely wisdom which nothing but experience and observation can give, than any writer since the time of Swift. If he had been content to write as he talked, he might have left books on the practical art of living, superior to the "Directions to Servants."

Yet even his remarks on society, like his remarks on literature, indicate a mind at least as remarkable for narrowness as for strength. He was no master of the great science of human nature. He had studied, not the *genus* man, but the *species* Londoner. Nobody was ever so conversant with all the forms of life, and all the shades of moral and intellectual character, which were to be seen from Islington to the Thames, and from Hyde-Park corner to Mile-end green. But his philosophy stopped at the first turnpike-gate. Of the moral life of England he knew nothing; and he took it for granted that every body who lived in the country was either stupid or miserable.—"Country gentlemen," said he, "must be unhappy; for they have not enough to keep their lives in motion." As if all those peculiar habits and associations, which made Fleet street and Charing cross the finest views in the world to himself, had been essential parts of human nature. Of remote countries and past times he talked with wild and ignorant presumption,—"The Athenians of the age of Demosthenes," he said to Mrs Thrale, "were a people of brutes, a barbarous people."—In conversation with Sir Adam Ferguson, he used similar language.—"The boasted Athenians," he said, "were barbarians. The mass of every people must be barbarous where there is no printing." The fact was this: He saw that a Londoner who could not read was a very stupid and brutal fellow, he saw that great refinement of taste and activity of intellect were rarely found in a Londoner who had not read much; and because it was by means of books that people acquired almost all their knowledge in the society with which he was acquainted, he concluded, in defiance of the strongest and clearest evidence, that the human mind can be cultivated by books alone. An Athenian citizen might possess very few volumes; and even the largest library to which he had access might be much less valuable than Johnson's book-case in Bolt court. But the Athenian might pass every morning in conversation with Socrates, and might hear Pericles speak four or five times every month. He saw the plays of Sophocles and Aristophanes—he walked amidst the friezes of Phidias and the paintings of Zeuxis—he knew by heart the choruses of Æschylus—he heard the rhapsodist at the corner of the street reciting the Shield of Achilles, or the Death of Argus,—he was a legislator, conversant with high questions of alliance, revenue, and war,—he was a soldier, trained under a liberal and generous discipline,—he was a judge, compelled every day to weigh the effect of opposite arguments. These things were in themselves an education—an education eminently fitted, not, indeed, to form exact or profound thinkers, but to give quickness to the perceptions, delicacy to the taste, fluency to the expression, and politeness to the manners. But this, Johnson never considered. An Athenian who did not improve his mind by reading, was, in his opinion, much such a person, as a Cockney who made his mark;—much such a person as black Frank before he went to school, and far inferior to a parish-clerk, or a printer's devil.

We are not quite satisfied of the justness of these concluding sentences on the works of Johnson; but thus this Reviewer writes.

What a singular destiny has been that of this remarkable man! To be regarded in his own age, as a classic, and in ours as a companion,—to receive from his contemporaries that full homage, which men of genius have in general only received from posterity;—to be more intimately known to posterity than other men are known to their contemporaries! That kind of fame, which is commonly the most transient, is, in his case, the most durable. The reputation of those writings, which he probably expected to be immortal, is every day fading, while those peculiarities of manner and that careless table-talk, the memory of which he thought, would die with him, are likely to be remembered as long as the English language is spoken in any quarter of the globe.

FREEDOM OF THE PULPIT.

The following curious anecdote is taken from Wilson's "History and antiquities of Dissenting Churches, in London." It is an instance somewhat extraordinary, indeed, and unwarrantable, but of which the history of preaching among ourselves is not without examples, of a rhetorical artifice for the sake of *winning a soul.* It was practised by the Rev. Mr Doolittle in the Church in Monkwell Street, London, the first that was rebuilt after the memorable fire in 1666, and now probably the oldest dissenting place in London. One of the last successors of Mr Doolittle was the learned, eloquent, and lamented Dr James Lindsay, whose just taste and deep seriousness would hardly have allowed him to resort to an artifice, which we can designate by no softer name than spiritual quackery, or of which, at least, it must be said, that the indecorum could be pardoned only by its success.

Being engaged in the usual service on a certain occasion, when he had finished his prayer, he looked around upon the congregation, and observed a young man just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to go out again. Mr Doolittle feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of his church, who sat in the gallery, he asked him this question aloud, 'Brother, do you repent of your coming to Christ?' 'No, Sir, (he replied,) I never was happy till then; I only repent that I did not come to him sooner.' Mr Doolittle then turned towards the opposite gallery, and addressed himself to an aged member in the same manner. 'Brother, do you repent that you came to Christ?' 'No, Sir, (said he) I have known the Lord from my youth up.' He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him, said, 'Young man, are *you* willing to come to Christ?' This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and hid his face. The person who sat next him encouraged him to rise and answer the question. Mr Doolittle repeated it, 'Young man are *you* willing to come to Christ?' With a tremulous voice, he replied, 'Yes, Sir.' 'But when, Sir?' added the minister, in a solemn and loud tone. 'Now, Sir.' 'Then stay (said he) and hear the word of the Lord, which you will find in 2 Cor. vi. 2. '*Behold now is the accepted time; behold now is the day of salvation.*' By this sermon God touched the heart of the young man. He came into the vestry, after service, dissolved in tears. That unwillingness to stay, which he had discovered, was occasioned by the strict injunction of his father, who threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and unable to conceal the feelings of his mind, he was afraid to meet his father. Mr Doolittle sat down, and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. The Lord graciously met with them both; and father, mother, and son, were together received with universal joy, into that church.

THE BIBLE THE BEST BOOK.

In its sacred pages we are taught the purest and holiest lessons, clothed in language both beautiful and soul inspiring. Though strict as rules of life, and coming with divine authority to enforce their observance, yet they do no violence to the heart or to the feelings; they offer no bar to true enjoyment. The heart is softened and regulated under their sway; the feelings purified and elevated, the whole man changed into a new and heavenly attitude, aspiring after God, and waking up into his lovely image. The milk of human kindness, when mingled with this holy spring, is sweetened and purified. It flows not, it is true, in its wonted channel; but its course is more uniform and uninterrupted, spreading over a wider space and beautifying with its refreshing influence the social circle and the domestic hearth—in a word, all who come within its hallowed range.

The presence of the Bible when it is permitted to speak and hold converse and plead for suffering humanity, is as the presence of the Holy One in his own temple. The breath of heaven is in the air. The stormy passions of man are hushed. Myriads of the blest, crowd around the enraptured soul, till the very elements seem listening to hear the Great First cause in audience with his creature man.

Oh, it is our best and most constant friend—always the same and ever on the giving hand. And wherever its visits have been cordially received and its presence hailed with joy, and due respect paid to its kind and unwearied exertions in our behalf, there, a second Eden hath sprung up—there the hopes of immortality shine out brightly and beautifully—there is safety and peace, fulness of joy, and a friend which sticketh closer than a brother; and in short, all, yes, *all* that man can seek, or want, or desire to render his state here happy, beyond expression happy, and to secure him a crown of glory and a mansion of blessedness in the palace above.

Do we prize it as we ought, or is it less to us than the light, and airy, and inconstant trials of a sickly hour! If we have not taken it to our hearts and pressed it to our lips, and journeyed by its light and ensured its smiles and favor, in the day of peril, in the view of death, we shall find ourselves wholly destitute of true consolation, and turn to its long neglected pages with bitter cryings and tears, mourning over our wickedness and folly—and, O reader, then it may be too late to repent.

THE VALUE OF A NEWSPAPER.

The Portland Advertiser has the following pertinent remarks on the value of a newspaper.

It is extraordinary, that in this age, distinguished for the general diffusion of knowledge, and the rapid circulation of facts, intelligence, &c., there should be found a father of a family, or a family, that is unwilling to take a newspaper. Have such families ever reflected that there are now acting around them the wonderful events that are to fill volumes of history? Have they ever thought that the newspaper spreads before their readers those events in all their freshness, portraying them too with a vividness that no after-historian can equal, and thus making a deep impression coeval with life itself? Books may essay in vain to bring up in all their variety, force and interest the history that newspapers chronicle in the excitement of the moment. Long after a stirring period has passed, which historians have treated, over and again, the contemporary newspaper is found to be the very best narrator of the times. They awaken the interest of slumbering impressions. They bring up the dead and their deeds, and place them before us with vividness. How necessary then is a newspaper when the very foundations of empires are broken up: when everything of power, or interest, or instruction, seems concentrated in the present moment. What better way of learning contemporary history than from the records of the day which catch things as they rise?

But to say nothing of European History, we have a history at *home*, that should be studied by every republican. The working of this vast machinery of States, should be well understood. Every wheel, and joint, and spring, should be known; and every result should be seen. Shame alone should teach a man not to be ignorant of everything that is doing about him. The life and character of our rulers, the gradual progress of legislation, the new mastery that mind is acquiring over matter, the progress of education, of discovery and invention, of literature and science, statistics, &c., are all absolutely necessary to every voter who ventures to transact business on the theatre of this great Republic. The public Press is the only avenue to this information. The man who does not take a newspaper must be ignorant of almost the whole. And what is more to be deprecated, he is often bringing up a family of children in the same ignorance, thus entailing depression upon his own posterity, and totally disqualifying them to act upon public business.

Aside from all the party bickerings of almost all newspapers, the information alone is made accessible in the cheapest form. What book furnishes so much knowledge at so low a price? What is so well calculated to arouse in a young family every lively feeling of awakening interest, and to create even a love of reading? As a sort of school book—the newspaper then may be useful. With all its instruction, it teaches children not only to read, but what is far more difficult to love reading;—for often they will seek *that* with avidity, when a book will be totally neglected.

Let every individual then who has not access to a newspaper of *his own*, provide himself with one. He will find it particularly useful, especially during the winter, when the long evenings will leave him ample time for its perusal.

We take the following on the same subject, from Badger's Weekly Messenger.

Who would be without a newspaper in these stirring times? From what other source than that of the daily or weekly press, can an individual or family expect to gain a timely notice of those important and interesting events daily occurring around them. The plea of not being able to pay for a newspaper is not worthy of credit in this happy country. All who have the hands to labor, and the heart to read, may have a paper daily, or weekly, brought to their doors, and find the ready money at hand, or soon coming to pay for it; and be incalculably gainers by the contract. To live in this brief world, to hear its din, sometimes in low murmurs, and then in deafening thunders, breaking in upon our solitude, and have no means at hand to satisfy ourselves of the causes, is a mode of miserable existence unworthy of man. What—bring up a family of young republicans, any one of whom, if life is spared, may be eligible to the Presidency of the United States, in ignorance of the tremendous conflict of opinion, now raging, on the subject of human rights? This must not be done in the light of the nineteenth century. It were a better deed for the age, when the Crusader who went away in youth, came back with gray hairs, to bring the first news of his deeds, and the fate of innumerable warriors who went with him.

FOURTH EDITION

STOUGHTON COLLECTION OF CHURCH MUSIC.

MESSRS. CAPEN & LYON have just published the *Fourth Edition* of this popular work. It is enlarged and improved (from the Second Edition) making a book of 376 pages, printed on Royal size paper, and afforded at a low price.

As the number of notices and recommendations of the work are large, we select but one which expresses nearly the sentiments and feelings of them all.

From the Hon. Judge Richardson, Chief Justice of New Hampshire.

"I have examined the several editions of your 'Stoughton Collection of Church Music,' and have formed a very favorable opinion of the work. It contains a good selection from the works of the great masters of music in Europe; and what adds to its value in my estimation, it contains many American tunes which were formerly in good repute among us, and which I am ready, most cordially to greet as old acquaintances, although they may not be quite as well dressed as some that come from foreign lands. The pleasure we receive from music depends much upon the manner in which it is performed. An ordinary tune well sung is better music in general than an excellent tune badly sung. I do not think the music in our churches will be at all improved by any attempt to exclude our own tunes, and I hope that the Stoughton Collection will be widely circulated.

I am, &c. WM. M. RICHARDSON.

Chester, Sept. 29, 1831.

Dec. 10. 4t.

MR FARR'S PUBLICATIONS.

Just published at the Office of the CHRISTIAN REGISTER, "Religious Curiosity; or The Great Concern. A Sermon delivered in Gardner, Mass., the Sunday Afternoon after there had been a 'Protracted Meeting' in that town. By JONATHAN FARR."

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☞ Those who procure five Subscribers shall receive a sixth copy gratis, or six copies for $5.

LEONARD C. BOWLES, *Publisher*,

Dec. 10. No. 124 Washington Street.

BLAKE'S ASTRONOMY.

Published by LINCOLN & EDMANDS, No. 59 Washington Street, "The First Book in Astronomy. By Rev. J. L. BLAKE. Illustrated with Steel Plate Engravings,—being a plain and familiar Treatise on the important branch of Astronomy precisely adapted to the Common Schools throughout the United States." This work has been prepared for its intended use with the utmost care on the part of the Author; and the Publishers have spared no reasonable expense in presenting it to the public in the best style of modern School Books; they have labored to have it suited to the most fastidious in matters of taste; and in these times of retrenchment and economy, a thing so very important—to make it a cheap book. From the popularity it has acquired in the few months since it was first published, the expectation is becoming confident that the Author and Publishers will be sustained by public sentiment in their opinion as to the importance of such a work.

NOTICES OF THE WORK.

From the Boston Evening Gazette.

We are free to say, that this, in our opinion, is decidedly the best work, on the sublime and interesting subject of Astronomy, of which we have any knowledge.

From Barnum Field, A. M. Principal of the Hancock School, Boston.

I have seen the First Book in Astronomy, by Rev. J. L. Blake, A. M. and consider the plan of the work, and the manner of the execution, judicious and excellent. I know of no other work on Astronomy so well calculated to interest and instruct young learners in this sublime science. I believe when its merits are fully known, it will become a valuable auxiliary in the cause of education.

From J. Furbish, A. M. Principal of the Portland High School for Young Ladies.

I have examined Blake's First Book in Astronomy, and as an introduction, have found it better adapted to High Schools and Academies than any other in use. I consider it peculiarly well arranged for female schools.

From Mr Edward Hinckley, Professor of Mathematics in the University of Maryland.

It is a work of utility and merit, far superior to any other which I have seen, with regard to the purposes for which it is designed. The Author has selected his topics with great judgment, arranged them in admirable order, and exhibited them in a style and manner at once tasteful and philosophical. Nothing seems wanting—nothing redundant. It is truly a very beautiful and attractive book, calculated to afford both pleasure and profit to all who may enjoy the advantage of perusing it.

From James F. Gould, A. M. Principal of the High School for Young Ladies, in Baltimore, Md.

I shall introduce your First Book in Astronomy into my Academy in September. I consider it decidedly superior to any elementary work of the kind I have ever seen.

From Mr D. Ring, Instructer of Young Ladies, in Baltimore.

I have attentively examined the First Book in Astronomy, by the Rev. Mr Blake, and am decidedly of opinion that it is the best work of the kind extant. I shall as early as I can make arrangements to that effect, introduce it into my seminary. Dec. 10.

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A beautiful Annual for 1832, is this day published by LINCOLN & EDMANDS, containing a rich variety of religious and literary communications, and ornamented with elegant engravings.

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